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AN HVMBLE SVPPLICATION TO HER MAIESTIE.

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Elizabeth Queen of England

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BRITISH MUSEUM

AN HVMBLE SVPPLICATION TO HER MAIESTIE.

MOST MIGHTIE and most mercifull, most feared, and best beloued Princes, they are at the bottome of a helpleſſe miſerie, whome both a condemned eſtate maketh common obiects of abuſe, and an vnpittied oppreſsion barreth from diſcouering their griefes to thoſe, that onelie are able to afford them remedy. Euery one trampleth vpon theyr ruine, whom a Princes diſgrace hath once ouerthrowne. Soueraigne fauours being the beſt foundations of Subiects fortunes, and theyr diſlikes the ſteepeſt downe-falles to all vnhappineſſe. Yet a Prince ſupplying the roome, and reſembling the perſon of Almightie GOD, ſhould be ſo indifferent an arbitrator in all cauſes, that neyther any greatneſſe ſhould

beare downe Iuſtice, nor any meanes be excluded from mercie; and therefore an humble confidence in your Maieſtes goodneſſe, (perfect in all Princely duties, & the only ſhot anker of our iuſt hopes) induced vs to lay open our manifold extremities, which heretofore (as it ſeemeth) hath bin ſcarcelie heard, leſſe beleeued, and nothing regarded. And though our condition be ſo deſolate, that wee can neyther be freed from outward miſerie, but by becomming inwardly more miſerable, nor complaine of
c our troubles, but our very complaints are puniſhed: yet an infamed life, being to free mindes more irkeſome then an innocent death, we had rather put our vttermoſt hazards to your highnes clemencie, thē ſeeme with our ſilence to giue credit to our ob-loquee: to which if wee doe not, it may be imagined we cannot anſwere.

There hath beene of late publiſhed to our vndeſerued reproch, ſo ſtraunge a proclamation, that it hath made your moſt affied Subiects doubtfull vvhat to beleeue: ſith they ſee ſo apparent and vncurable
vn truthes, countenanced with ſo Reuerende authoritie, & warranted with the moſt Sacred ſight of theyr moſt honored Queene:

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the due reſpect that euery one carrieth to your gratious perſon, acquiteth you in their knowledge, frō any meaning to haue falſehood masked vnder the veile of your Maieſtie: yet when they ſee your Soueraigne ſtile ſo abaſed, to the authorizing of fictions, that the Magiſtrates of the vvhole realme, moſt generally ſooth thinges ſo directly diſproued by common ſcence, and contrarie to their own, and all mens knowledge, it cannot be but a torment to theyr Chriſtian mindes: yea, and it muſt make them of force iuſtlie to ſcorne that anie Subiect ſhould dare in ſo high a degree, to blemmiſh both his Princes, and her officers credits, as to draw them to auerre his plaine and inexcuſable leſings: for what can they thinke, but this to be either a racking of publike authoritie to priuate puspoſes, who being yet ripe to reueale their owne dangerous grounds, are forced to borrow theſe deluding ~~ſhadowes~~, or an open condemnation of your Maieſties actions, as though they bare themſelues vppon ſo vniuſt and lawles motiues as could not able them for righteous, but by begging releefe of theſe counterfet illuſions.

Wee verily preſume that none of your

Maiesties Honorable Councell, would eyther shew so little accquaintance with the Princes stile, as to deliuer in your name a discourse so full farced with contumelious tearmes, as better suted a declamorous tongue, then your highnes penne, or be so lightly affected to the regard of your Honor, as to defile it with the touch of so many false assertions: yet all men iustly marueile that any Inditor durst aduenture to disgorge their priuate ill will, rather then to obserue decencie in so publike a thing: yea they lament their own case, when these abuses make vncertaine what to credit in serious points, importing their Countrie, & their owne safeties, when they see in this (which seemeth to be but a Prologue to future Tragedies) the strongest foundation to humane beleefe, applyed in all mens ~~mindes~~ to support meere improbabilites. And though the iniurie offered to your Maiestie, and meerely concerning your Realme, might in equitie challenge al mens pennes to warne you of so perilous courses: yet sith Priestes and Catholikes, are the markes chiefly shot at, wee aske humblie leaue of your Maiestie and Councell, to shew how chollericke the humor was towardes

wardes vs, that cared not though the arrow hit your Highnes Honour in the way, ſo the head therof might enter into our harts. It is an eaſie thing to be a true Prophet, in foreſeeing how this neceſſarie clearing will be aggrauated to your Maieſtie with heinous words, ſith thoſe that would diſlodge vs out of all good opinions, will doubtleſſe endeuour to fulfil any ſuch Prophecie: but now we humble our Petitions to your care of innocencie, that it may arme your eares againſt ſuch partiall appeachers, and incline you to meaſure your cenſure with equitie.

To make therefore our entrie vvith the vnfauorable tearmes, wherein we are often and generally called vnnaturall Subiectes, wee deſire to haue it decided by your Maieſties owne arbitrement, whether we haue iuſtly deſerued to weare ſo baſe a liuerie: if wee liue at home as Catholikes profeſſing our name, and refuſing to profeſſe a contrarie Religion, we can neyther keepe our places in the Innes of Court, but wee are impriſoned for Recuſancie, impoueriſhed, troubled, & defamed. And yet if we leaue all and ſeeke free vſe of our conſcience, depart the Realme taking ſuch helpes as the Charity of other countries affordeth vs, we

are ſtrait rekoned for vnnaturall Subiects.

It is rather an vnnaturall thing to diſobey the author of nature for any creature, in forſaking the faith by which wee hope only to be ſaued, and yet we muſt doe this to the wilfull murdering of our ſoules: or if we refuſe it, be we at home or abroad, by theſe hard cenſures we are proclaimed vnnatural. All bonds both of nature & grace inuite vs to loue God, and our Countrie more then our liues, and our neighbours as our ſelues: which if we obſerue in the higheſt degree, we hope what other title ſoeuer we deſerue, we ſhall at the leaſt be deemed not to ſwarue from the rules of Natiue curteſie: we are on ſo mightie & warrantable proofes aſſured by all Antiquitie, that our Catholike Faith is the onely truth, (to which all that haue bin, or ſhall be ſaued, muſt owe their fidelitie) that we thinke it a worthy purchaſe, for the perſeuerance in the ſame to forfet our beſt fortunes, & engage our liues to the great cruelties, the by reuolting from it, to enter league with error, & to make our ſoules the price of infernal paine, if the we eſteeme it at a higher rate then our liues, beleeuing that out of it, neyther God can be truelie ſerued, nor any

ſoule

ſoule ſaued: ſo if wee ſeeke with our deepeſt perrills to plant it in our Realme, and to winne ſoules from misbeleefe vnto it, we thinke that we ~~owe~~ owe a moſt ſincere, and naturall loue to our Countrie: for euen by Chriſts owne teſtimonie, no mans Charitie reacheth to any higher point, then to yeeld his life for the benefit of his friend. And if others that ſo deepely touch vs for vnnaturall creatures, would with as much diligence haue ſearched out the truth by an indifferent triall, betweene the learned on both ſides, as they haue with violence martyred, and oppreſſed vs, they vvould happilie thinke themſelues more vnnaturall, for hauing miſledde infinite ſoules into endleſſe perdition, then vs that with the ſweat of our deareſt blood, ſeeke to gleane a few ſcattered eares, the ſillie reliques of their infortunate harueſt. And if our due care of our Countrie be ſuch, that to reare the leaſt fallen ſoule amongſt your Maieſties Subiects from a fatall lapſe, we are contented to pay our liues for the ranſome, how much better ſhould wee thinke them beſtowed, if ſo high a penny-worth as your GRACIOVS SELFE, or the whole Realme might be the gaynes of our deareſt purchaſe.

But

But though they that hunt this fault in vs, might best be their owne pray (faith being the strongest of true and naturall fidelitie: yet must we be accounted vnnaturall, being ballanced in their affections, that draw all causes of compassion to motiues of crueltie, and make theyr condemning reports, the contraries of our dutiful meanings with the like spirit, still breathing more ill will, then truth: He tearmeth the Right Honorable the Lord Cardinall Archbishop *Allen*, and Father *Parsons* (both learned & reuerent men) two seditious heads, looking happily through such eyes, as iudge all men by theyr owne colours, & what cause haue they giuen to this slaunderer, vnlesse it be coũted sedition to gather the ruins of Gods afflicted Church, and to haue prouided Sanctuaries, for persecuted & succourlesse soules: which forced at home, either to liue with a goared conscience, or to lie open to continuall vexations, rather choose to leaue theyr countrie then their Catholike Religion. It was no sedition for many in Queene Maries time, to be harboured in Geneua, maintained thẽ by those that now enuie against vs. It is no sedition to admit such multitudes of straungers, as for theyr faith

faith ſwarme into England, out of all countries. It is thought Charity to aid the Stats of Flaunders in the behalfe of Religion. It is extolled in your Maieſtie as an Honorable fauour to protect the Portingall, and S. *Horatio Palauiſine*: but if wee (whoſe caſe at home) in reſpect of our faith is more miſerable then any Proteſtantes in any other Countries, haue choſen two venerable men to procure vs ſome refuge, from our domeſticall ſcourges, where wee may follow our ſtudies, and exerciſe Pietie, ſtrait your Maieſtie (though induced to practiſe the ſame curteſie to others) is informed againſt them as ſeditious heades. So true it is, the ſame thing is not it ſelfe in diuers perſons, & yet as God almightie and the world is our witneſſe, nothing in thoſe Seminaries, is either intended, or practiſed, but the releefe and good education of ſuch forſaken men, as from the ſtorme of our Engliſh ſhoare, flie thether for a calme roade, that perfited in the courſe of learning & vertue, they may returne to offer theyr blood for the recouerie of ſoules: As for the baſenes of theyr birthes, which among other like pointes, is interlaced vvith as impertinent, as ſcornefull a parentheſis, as a fitter noate for the penners,

penners, than for your maiesties obseruatiō.

I meane not to dwel long vpon it, for the thing neither importeth any offence to God, not crime against your Maiesty, nor greatly abaseth them, whom excellent vertue, the onely true measure of worthinesse hath ennobled. Yet this without disparagement to any may truely be auoided, that the *Cardinalls* grace, is of as good & ancient a house, & euery way as worshipfully allied as some of the highest Counselours were in their meaner fortunes, till your Maiesties fauors, and their rare abilities, made them steppes to clime into their present honours. And whether he might of likelihood haue carried as high a sail if the time had equally secanded him with fauorable gales, I leaue to their iudgementes who are priuy to his present estate, greater than England can afford to any cleargy man. For your Maiesty being as able to know, & lesse willing to vse the exeellēcy of your subiects, thā other Princes, it may be iustly presumed, that he might as well haue entred into credite at home, if his Faith had not drawen his foote from the first step, as with strangers in a forraine country, wher nether familiarity with the Peers, nor acquaintāce with the Prince but the only fame of his worthines, sent an admiration & loue of him into thir harts, & whosoeuer considereth the manner of his

aduancement, being created *Cardinal* alone, out of the ordinary times, (a prerogatiue ſeldom yeelded but to ſpecial perſons, who marketh his wiſdome to haue bin in ſuch reuerence, that in *Pope Greg.* the 14. his ſickenes, he was thought fiteſt among the *Cardinals*, to be vizgerent in ſpiritual cauſes: who is ignorāt of the ſmal cauſe of our country, by laws, libels, & other meanes, ſeeking to vndermine the *Popes Sea* (hath giuen him to reward her ſubiects, with ſo high promotions: who finally weyeth the aduentures of our Councel, to hinder his preferment, and darken his vertues with hard information, ſhal eaſly beleeue the mā to be of rare perfectiōs, that hauing no other wings to beare his credite, but learning and vertue, could reach to ſo high points of fauour, notwithſtāding ſo mighty lets. As for Father *Parſons* he hauing placed the vttermoſt of his ambition, in cōtempt of honor, & the higheſt of his wealth in voluntary pouerty: will eaſlie acknowledge his birth to haue bin of more honeſt thē great parents: yet were they not ſo meane, but that they were able to afford him ſuch education, as might haue made his good parts a way to no ſmall prefermēt. And albeit his credit be great with the K. of *Spaine*, yet did hee neuer Vſurpe the Title of the KINGES CONFESSOVR, as

as this inditor would perſwade your Maieſtie, though ſome of the ſimple ſort of our Engliſh ſouldiers, in the Gallies, vpon error and ignorance, muttered ſome ſuch ſpeeches amongſt them-ſelues. As for other Prieſtes how many of them are Knights & Eſquires ſonnes, as otherwiſe both to worſhipfull and noble houſes alleyed, & heires to faire reuenewes, let their owne friendes and Parents diſperſed through the whole Realme beare witneſſe. This onely vvee may ſay in anſwere of our obiected baſenes, that in the ſmall number of the Catholike Prieſtes of our Nation, (vvhich reacheth not to the tenth of the Proteſtant Miniſtrie) there are very neare as many, yea happily more Gentlemen, then in all the other Cleargie of the whole Realme.

Now whereas we are moſt vncourteouſlie called a multitude of diſolute youngmen, wee deſire no other euidence to diſproue this accuſation, then an indifferent cenſure: For firſt before our departure out of the Realme, we muſt reſolue to abandon our Countrie friendes, and all ſuch comforts, as naturally all men ſeeke and finde in theyr natiue ~~Countrie~~. Wee muſt relinquiſh all poſsibilities of fauour, riches, and

credit.

credit. We muſt limite our mindes to the reſtrained and ſeuere courſe of the SOCIETY OF IESVS, or the Seminaries, where the place is in exile, the rules ſtrickt, the gouernement auſtere, our willes broken, the leaſt fault chaſtiſed, & a moſt abſolute vertue exacted. And who can imagine thoſe to be ſo diſſolute humors, who this determine to abridge themſelues of all actions, of diſſolutenes, and to impriſon their affections within the preſinct of a reguler and ſtraight order, and leſt happily it may be imagined that wee ſay more then in proofe we finde, it is knowne to thouſandes, and daylie ſeene, and witneſſed by trauellers, that we are there tide to ſo preziſe tearmes in diet, apparell, exerciſe, & all other things, that wee are much more ſhortned of our ſcope, then in any Colledge of our Engliſh Vniuerſities. I omit the prayer, faſting, haire-cloth, and other chaſtiſements of the body, vvhich being voluntary, yet vſuall; are to any if not more then partiall Iudges, inuincible groundes againſt this ſlaunder, of being diſſolute: but let our intertainmēt at our returne, be a finall ouerthrow of this falſe impoſition: for who can thinke them diſſolute, that being by the Lawes, by examples,

amples by commō experience taught, with what bloody conflictes they are heere to encounter, & howe many feares, daingers, and agonies, both in life; and death, they vndoubtedly expect, (are notwithstanding contented) for reclaiming of soules vnto Gods folde, willing to yeelde their bodies to the hasard of al those miseries foreseene, and foreknowne, and aduisedly chosen before all worldly contentments.

But it may be that some, vnaquainted with our states, will measure our mindes, by our apparell, (beeing as we confesse) more agreeable oftentimes, to the common fashion, than to the graue attire that ~~seemeth~~ our calling, neither is our habit, or behauiour so ruffian-like, or disordered, (as this inditor, euer forgetting trueth, when he remembreth vs, would willingly haue it imagined) but in this we must yeeld our reason, (sith we cannot reforme the inconuenience) till your Maiesty thinke it good to licence vs without daunger, to exercise our functions, much-more mighty is the saluation of our soules, than the externall decency of our apparell, which though it be necessary in time and place, yet is it not so essentiall a point, as for the care there-

thereof, to neglect the charge of Gods flocke, & the safetie of our owne liues: *Dauid* vpon iust cause fained him mad, but his madnes was an effect of perfect wisedome, and reason the guide of his seeming follie. *Iudith* laying aside her haire cloth, and widdowes weed, disguised her selfe in such ornaments, as were fitter to allure lasciuious eies, thē to beare witnes of her sober mind. And if God added graee & beautie to her youthful dresses, to further her iust reuenge vpō her enimies, much more may we hope he will allow a lesse disguisage in vs, to reuiue the soules of our dearest friends. It is no sure argument of inward ~~beautie~~, to be vaine in shew, seeing a modest and an humble minde, may be ~~shadowed~~ vnder the glorious & courtly robes of a vertuous *Hester*. And if angels for the benefit of bodyes haue suted their shapes, to the requestes of their Ministerie: now appearing like souldiers, as to *Iosua*: now like trauailers, as to *Tobie*: now like gratious youths, as to *Lot*: yea if Christ as the occasion required, seemed to the two Disciples a Pilgrime, & to Saint *Marie Magdalene* a Gardiner, why may not we for the winning of soules, (which as God is our witnes is the onely cause of our

comming) frame our behauiour and attyre, to the necessity of our daies, as we read the auncient bishops did, in the persecution of the *Vandalls*, this therfore cānot be estemed a iust presumption of a dissolute minde in vs, whom not any will to such finenesse, but a desire of safety enforceth vs to weare the liueries of the time.

Nowe whereas the heauy aduersaries of our good names, hath abused your Maiesties eares with a truethlesse surmise, that we shoulde auoide the Realme for lacke of liuing, we humbly resigne his folly, to the correction of your Highnesse wisedome, for to whom can it seeme probable, that we flie for lacke of liuing, of whom many haue vowed all, willingly Accepted a voluntary pouerty, leauing that we had, without either hope, or care of getting more, our wealth beeing nowe in well-doing, and our ~~passions~~ patience, our best possessions, is it like that for wante of liuing any woulde enter into a course, wherin without possibility of preferment they were in apparant hazarde to loose their liues: are anie fledde for such pouerty, that at the least they coulde not haue liued in seruice, with more ease and lesse labour, than they tie themselues vn-

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to, in a moſt ſtreight life, where they doe more by a willing obedience than they ſhould haue beene put vnto in a hired ſubiection, or are they of ſuch qualitie, and of ſo manie pleaſing partes, that they can in theſe ſeuere times winne men with perill of their Liues, Landes, and Poſteri-ties, to entertaine and comforte them, and could they not haue found without plunging themſelues in the Sea of daungers, ſome more eaſie meanes for a competent maintenance, then to beg it out of ſo manie exegents, and to wring it through ſo grieuous oppreſsions, and why ſhould theſe feares of wantes pinch them more then infinite others, whom they left behind them? They are men of as pregnant wittes, as deliuered tongues, as mature iudgements, as moſt of the Innes of Court, or Vniuerſities where they liued: yea, they were already ſtepped ſo far into promotion, that they needed not to haue doubted, nothing leſſe then lacke of huing, diuers of them hauing bin Proctors of Vniuerſity, Fellowes & Officers of Colledges, and likely to haue riſen to a higher preheminencie. To omitte thoſe that had Reuennewes, and Annuities of they owne, beſides the allowance and alliance

kinred, vvith rich & moſt wealthy families. It pleaſeth further this vnfriendly informer (who ſeemeth beſt pleaſed with diſpleaſing vs) to deriue our departure from a conſcience guilty of crimes committed, being ſtil himſelfe in the likeneſſe of his ſpeeches, as voide of veritie, as full of ill will: for if Prieſtes at theyr arraignement, be in manner charged with Originall ſinne, many of them hauing bin ſcarcely borne, at the riſing in the North, which is alwaies a common place to declaime againſt them. If all the notorious faults, that may any way cõcerne Catholikes, are made ordinarie inditements, to condemne thoſe that neuer heard of them, till they come to the barre: how much would any fault of their own be obiected, yea and multiplied in the vrging, if any ſuch could haue bin found: but yet none was euer touched for any thing committed before his departure, as all teſtimonies may depoſe, and the verie recordes teſtifie in our behalfe, and to preuent any inſt groundes of this ~~oblique~~, the ſuperiours (not ignorant how many eyes are buſied in watching for the leaſt aduantage againſt vs) make diligent ſcrutenie, for the perfect notice of theyr vertue, whome they admit

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to Prieſthood, who being for the moſt part among many of theyr owne houſes, or ſtanding in the Vniuerſities, could not cloake any great enormitie from notice: yea the very age of the greater part (they going euer very young) is a warrant to quite them from any ſuch offence, as ſhould force them to flie their Countrie. And as for the reſt, which are of riper yeares, they haue bin ſo notified for theyr morrall life, that they haue made common report theyr harbinger, to take vp their due roomes, in euerie mans good opinion. In ſume this being an vnproued accuſation, deliuered by one that in the ſame diſcourſe, hath empanalled an enqueſt of vntruths, to finde out him in this alſo guilty of falſehood, it needeth no other anſwere, but a wiſe cenſure of the Reader: But now moſt mercifull Princeſſe licence our too much wronged innocencie, to relate the ſharpeſt doubt of this vnkinde aduerſarie, ioyned vvith thoſe three odious tearmes of fugitiues, rebels, and traytours, & dipped as deep in the bitternes of gaule, as hee would haue it enter into our deareſt blood: And firſt wee craue moſt humblie but the right of Chriſtians beleefe of our oath, which is the only Certificat to make

our thoughtes vndoubted; vppon hope whereof we oppose our guiltlesse hartes against these titles, as our best armour of proofe, protesting vpon our soules and saluation, and calling Almightie God and his Angels to witnesse, that as we hope to haue any benefit by the most precious woundes, and death of our Lord IESVS CHRIST: the whole and onely intent of our comming into this Realme, is no other; but to labour for the saluation of soules, and in peaceable and quiet sort, to confirme them in the ancient Catholike faith, in the which theyr forefathers liued & died, these thousand foure hundred yeares, out of which we vndoubtedly beleeue it is impossible that any soule should be saued.

This from the sincerest of our thoughts, before the throne of God, wee must truelie professe, intending if no other remedie may be had, to let your Maiestie seale it vvith the best blood that our faithfull, & faultles harts can afford. And if any be so hardened in a set incredulitie, as rather to condemne vs to periurie, thē to cleare vs vpon so deep an oath, we will make reason his guide into our intentions, by which if he think vs not as much perished in our wittes, as he suppo-

seth

ſeth vs to be in our fidelitie, he ſhall eaſilie ſee the truth of our proteſtation: for firſt, treaſon being an offence that carrieth with it ſelfe a ſtaine of infamie, as can neuer be taken out, and maketh them that commit it dead, & vnpardonable perſons. Who cā imagine any ſo fooliſh, deſperate, as to incurre ſo reprochfull a crime full of certaine perils hauing no other poſsible marke for his hope, but the vttermoſt of worldlie euils. And if any one ſhould chaunce to be ſo farre diſtracted from his ſence, and to throw himſelfe into ſo bottomles a deſtruction: Yet that ſo many, and ſo learned, & ſo graue men, as dayly ſuffer for their cōming in Prieſtes, would caſt away their labours, liues and credittes, for nothing but a cruell and eternall reproch; our bittereſt enimie would neuer deeme it likelie, and what other inticement ſhuld allure vs to be traitors, not any perſwation that our ſelues can compaſſe ſo great an exploit, (there being ſcarce 300. Catholik prieſts of our nation in the whole world; a fillie armie to ſubdue ſo great a Monarchie) not any confidence in Catholik aſsiſtance, whō none is ſo mad to think able to doe ſuch an enterpriſe, being few in nūber, diſpuruied of munitō, narowly

watched by Officers, reſtrained in their liberties, impouiriſhed in their goods, & diſabled in all prouiſions. Not the imagination to be aduaunced by forraine power: for then we would rather expect the conqueſt, till the time and oppertunitie were ripe, for vs to enter vpon our hopes, then ſo venterouſly to preſſe vpon the ſwordes of our enimies, and hazard not only our future expectations, but our preſent ſafeties, wee would rather liue abroad, though it vvere with as hard ſhifts, as thoſe that now poſſeſſe honorable romes did once at *Geneua*: then ieopard our welfare, to ſo many ſo knowne and vneuitable harmes, which we are more likely ſoone to feele, then ſo long to eſchue. And if wee were to come as rebels into the Realme, our education in Colledges ſhould be aunſwerable to the qualities, we ſhould be trained in martiall exerciſes, buſied in publike and ciuell affaires, hardened to the field, & made to the weapō; whereas 1000. eares and eyes are witneſſes, that our ſtudies are nothing els but Philoſophie & diuinity, our teachers religious men, acquainted with no other knowledge but learning and vertue, all our warlike preparations, the wreſting for our wils, the mortifying of our bodies,

bodies, and a continuall warfare with Nature, to get the victorie ouer our ſelues: and ab for other ſchoolepoints of ſedition, wherein this our hard friend ~~findeth~~ vs to be inſtructed, Almighty God is our witnes, that wee neyther learne nor teach any, hauing only had in our ſtudies, the common end that all men ſhot at, namely to attaine ſuch knowledge, that might be an ornament to our functions, a help to our conuerſations, & a benefit to our countrie. But if by theſe Schoolepoints of ſedition be meant that religion which there we are taught: and here wee profeſſe this meaning aunſwereth it ſelfe: For this cannot be any way treaſonable to your Maieſties eſtate, vnles that it be eſteemed offenſiue, which was the faith of all your royal aunceſtors, theſe 1400 yeres, is the faith of the greateſt part of Chriſtendome, and for the defence whereof your Maieſties moſt worthy father, attained the glorious title of defender of the Faith. But vvhatſoeuer this informer meant by his ſchoolepoints of ſeditiō, we hope that your Highnes cenſure, wil free vs from the thing it ſelfe, ſith neyther likelihood to effectuate any hope at home, nor any likeneſſe of our education abroad, can in your vviſe-

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wisdome seeme to argue vs guiltie of anie rebellious intentions. Let this further be an assured proofe to the contrary, that sith we are so religiously addicted to the end of our comming, that for the atchiuing thereof, we recount our torments, triumphes, & our deathes a glorie: If this end were the ouerthrow of your Maiestie: or if your displeasing had bin the point, that with so many bleeding woundes, wee haue witnessed to be so deare vnto vs, wee would with the losse offewer liues, haue perfitted our purposes, and long ere this haue brought the cards to an vnfortunate shuffling: for whosoeuer hath contemned his own life, is Maister of anothers: and he that is resolute to spend his blood, will rather seeke to sell it for the intended price, then with a fruitles affection cast it away for nothing.

No no, most Gratious SOVERAIGNE, Heauen and Earth shall vvitnesse vvith vs in the dreadfull day of doome, that our breastes neuer harboured such horrible treasons, and that the end of our comming is the saluation of soules, not the murthering of bodies, wee beeing rather willing to die, then to contribute the least haire of our head to the latter, and not so willing

ling to liue, as to ſhed the beſt blood in our bodies: for the firſt, giue then (O moſt gratious Queene) wiſe men leaue to ſee, that they ſhew themſelues no leſſe diſloyall to your Maieſtie, thē enuious to vs: that durſt diuulge theſe Fables vnder the name of your Highnes, making their Prince the patroneſſe of theyr fayned, and deuiſed falſehood.

Now with what ſhadow or likelie-hood, can it ſincke into any ſound beleefe? that we come with ample authority, to perſwade your Maieſties Subiects to renounce theyr duties, and to bind them with othes & Sacraments, to forſweare their naturall allegence to their Princes highnes, & to yeeld all their powers to the Spaniſh Princes forces: for to ſay we doe it vppon hope, to be inriched with thoſe poſſeſſions that others now enioy, hath but ſmal ſemblance of probabilities, conſidering how much likelier wee are to inherite your RACKES, and poſſeſſe your place of EXECVTION, then to ſuruiue the preſent incombences of ſpirituall liuinges, or to liue to ſee any dignities at the KING of SPAINE his diſpoſition, and ſith both the daylie Martyrdomes of manie before our eyes, and

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our own euident and hourely daungers, can not but kill in vs all ſuch aſpiring fantaſies, if any minde were ſo muddie, as to ſell his ſoule at ſo baſe a rate.

Let it be ſcanned with equitie, how little ſeeming of truth it carrieth, that ſo manie ſhould vpon ſo improbable and vncertaine expectations, offer their liues to moſt probable and certaine ſhipwracks. And can any imagine vs to be ſo ſimple, that we cannot ſee how impoſsible it is for Catholikes to do the king any good, though they were as much bent that vvay as their accuſers would haue it thought: doe we not ſee that they are ſcattered one among thouſandes, and at all ſuch accurrants ſo well watched, and ſo ill prouided: that to vviſh them to ſtirre in the Kinges behalfe, were to traine them to their vndoing, & to expoſe them to a generall maſſacer by domeſticall furie, and what better aduocate can plead for vs in this caſe, then your Maieſties own experience, who in the laſt attempt of the king, found none more forward to doe all duties, and liberally to ſtretch theyr abilities, then Catholikes were in your highnes defence, and though they were ceaſſed for men and money, farre aboue their reuennewes,

and

and ſo fleeced of theyr armour and weapons, that they were left vnfurniſhed, for their owne ſauegards: yet were they ſo far from mutining, or touch of diſloyaltie, that they willingly yeelded more, then any other of their qualitie, vvhich doubtleſſe if Prieſts had ſworne them with othes, or bound them with Sacraments, to the contrarie they would neuer haue done: ſith they venture both liues and liberties, for other charitable works of farre leſſe weight, then the auoyding of the damnable ſinnes, of periurie and ſacriledge. It is alſo vvell knowne euen vnto the Coyners of theſe vntrue ſurmiſes, that if the King ſhould come ſo ſlenderly prouided, as to need the handfull of Catholikes helps, (who neyther haue conntenance, charge, nor authoritie in the common wealth) your Maieſtie neede not greatly feare, ſith it were impoſſible he ſhould be ſtrong, to whome ſo weake, and bootles a ſuccour ſhould be neceſſarie. And to what effect ſhould wee then perſwade Catholikes to leaue theyr obedience to your Highnes, ſith it can neyther benefit vs, nor auaile them: but rather draw vpon vs, both a manifeſt ſubuerſion: yea did we not rather ſtrengthen them in their duties,

and

and ſo confirme them in patiènce, that with conſcience and religious feare they reſtrained nature. It were impoſible for fleſhe & blood to diſgeſt the vnmercifull vſage that they ſuffer by ſuch perſons, whoſe baſenes dubleth the iniury of their abuſe: for who, if it were not more than the feare of man that with ~~hath~~ helde them, ſhould not rather die vpon the enimies that ſought their blood, (as for men of ill mind it were no hard matter) than to liue to continuall death, & to leaue the authors of their euills behinde them, to triumph ouer their ruines, and to ſend after them more of their deereſt friendes. What gentleman coulde indure the peremtory & inſolent imperiouſnes of a company of gredy & ~~mancleſſe~~ mates, which ſtil are praying vpon Catholickes, as if they were common booties, & ranſack them day & night, brauing them vnder their own roofes, with ſuch ſurlineſſe, as if euery caſt-away were allowed to be vnto thē an abſolute Prince. But happily becauſe we deſire to recouer the lapſed, & confirme the ſtanding in the ancient faith of their forefathers, it may be preſumed that this is a with-drawing from your Maieſties obedience. But if indifferēcy may be one of the Iury, diſloialty ſhal

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neuer be found the sequell of any article of our Religion, which more than any other, tyeth vs to a most exact submission to your Temporall authority, and to all pointes of alleageance, that either now in Catholicks Countries, or euer before in Catholickes times were acknowledged to be due to any Christian Prince: doe not nowe Catholicks gouerned by the Principles of their faith, yeelde in respecte thereof with a knowen mildnesse, their goods, liberties, landes, & liues, and doe they not with a most resolute patience obay a scourging, and afflicting hande.

Then howe much more woulde they bee willing to double their duties and increase their seruiceable affections to your Highnesse, if they founde but the like clemencie that other subiectes enioye, and were not made (as nowe they are) common steeles for euerie mercilesse and flint-harted, to strike out vpon them the sparkes of ~~their~~ fury.

It is a point of the Catholike faith, (defēded by vs against Sectaries of these daies) ~~like~~ subiects are bounde in conscience vnder paine of forfeting their right, in Heauen, and in incurring the guilte of eternall

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torments, to obay the iuſt Lawes of their Princes, which both the Proteſtantes and Puritanes deny, with their father and maſter *Calum.* And therefore if we were not preſſed to that, which by the generall verdit of all [illegible], was iudged breach of the Lawe of God: we ſhoulde neuer giue your Maieſty the leaſt cauſe of diſpleaſure, for (excepting theſe points) which if vnpartial audience were allowed, we coulde proue to imploy the endleſſe miſery & damnation of our ſoules, in all other ciuill and temporall reſpectes, we are ſubmitted and pliable, as any of your Maieſties beſt beloued ſubiectes. If then your highneſſe woulde vouchſafe to behold our caſe, with an vn[illegible] eie, and not to viewe vs in the error of a miſſe-informed minde, we woulde not doubte, but that your excellent wiſedome woulde finde more groundes euen in pollicy, and in the due care of your ſafetie, to incline your gratious fauour towards vs, ſtil inthralled in our preſent vnhappineſſe. But it may be, that ſome more willing to rip vp olde faults, than to admit any clearing of them, when in their hearts they haue already condemned vs to all puniſhments, will heere bring in *Ballards*, and *Babingtons*,

matters

matters againſt vs, as a *Golias* to ouerthrowe all other proofes of our good meanings. To this firſt we aunſwere, that it were a harde courſe to reproue all *Prophets* for one *Saule*, all *Proteſtantes* for one *Wyat*, all *Prieſtes* and *Catholickes* for one *Ballard* and *Babington*.

Your Maieſties ſiſter reigned not the ſixt part of your time, & yet ſundrie rebellions were attempted by the Proteſtant faction againſt her, in that ſhort ſpace, as euerie Chronicle can witnes: whereas in this your Maieſties proſperouſe raigne of 35. yeares in all England, the Catholikes neuer roſe but once in open field to haue wonne the freedome of conſcience, which the Proteſtants in thoſe few yeares laboured vvith ſo many mutinies: for as for *Parrie*, hee neuer profeſſed in life, nor action to be a Catholike: yea, and he tooke it offenciuely vvith ſignification of his minde, in hoat wordes, that ſome vpon ſurmiſe, had ſo named him, and therefore howſoeuer hee might by aſpiring thoughts, or mercinarie mutinies, be by any forraine enimie vſed to euill practiſes, it cannot iuſtly be layed againſt vs, whō neyther priuitie nor conſent to his intentions, can any way touch: and as for the action of *Babington*, that was rather a ſnare to

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intrap them, then any deuiſe of their owne, ſith it was both plotted, furthered, and finiſhed, by S. *Frauncis Walſingham*, & his other complices, who laied & hatched al the particulers thereof, as they thought it would beſt fall out to the diſcredit of Catholiks, & cutting of the Queene of Scots: for firſt it is to be known to all, that *Poolie* being Sir *F. Walſinghams* man, and throughly ſeaſoned to his Maiſters tooth, was the chiefe inſtrument to contriue and proſecute the matter, to draw into the net ſuch greene wittes, as (fearing the generall oppreſsion, and partly angled with golden hookes) might eaſilie be ouer wrought by M. Secr. ſubtile & ſifting wit: for *Poolie* maſking his ſecret intentions vnder the face of Religion, and abuſing with irreligious Hypocriſie all Rites & Sacraments, to borrow the falſe opinion of a Catholike, ſtill feeding the poore gentlemen with his maſters baits, and he holding the line in his hand, ſuffered them like ſilly fiſhes to play themſelues vppon the hooke, till they were throughly faſtned, that then he might ſtrike at his own pleaſure, and be ſure to drawe thē to a certaine deſtruction. And though none were ſo deepe in the very bottome of that conſpiracy as *Poolie* himſelfe,

ſelfe, yet was hee not ſo much as indited of any crime, but after a little large impriſonment (more for pollicy thē for any puniſhment) ſet at liberty, & in more credit then euer he was before: for it being a ſet match, & he hauing ſo well performed his euil part (though to pleaſe *Babel.*) A ſtroke was giuē to beat him, yet doubtleſſe he was largely fed in priuie pay, as ſo Chriſtian pollicy did beſt deſerue. It is alſo known by *Phillips* the decipherś letters to his party practiſioner, *G. Gifford*, in whoſe cheſt and chamber they were taken at *Parris*, & by *G. Giffords* owne examination, that theſe Gentlemen were bought and ſold, being drawen blindfolde, to be workers of their ouerthrow, and carrie with ſilly *Iſaac* the fire, in which they thē ſelues were to be ſacrificed. And ſure it is, that all the letters that fed them with foraine hopes, all the deuiſes that wrought them into home-bred imaginations, ſprung all out of the Fountaine of Sir FRAVNCIS WALSINGHAMS fine head: for GILBERT GIFFORD hauing ſome yeares before beene Maiſter Secretaries intelligencer, (as the date of *Phillippes* Letter vnto him diſcouered) when the matter was once on foote in England, was made the meane

to followe it in Fraunce among certaine of the Scottiſh Queenes friendes, more apt to enter, then able to go through great diſſignements, where he knowing of the letters, and the courſe how they were conueyed, diſcouered all to M. Secretarie, to whō alſo he brought diuers of the like tennor, written partly to the Queene, partly to *Babington*, at his owne comming into England: whereas more thē 3. months before, the coūcell would ſeeme to know theſe intentions: and when by often reſort to Sir *Fraunces Walſinghams* houſe, in priuate ſort hee had taken of him priuie directions, to make his courſe the more plauſible for his proceedings in Fraunce, he practiſed here with the French Embaſſadours *Mounſieur Catanenſe*, whom then he knew to be verie well affected both to the Scottiſh Queene, & to the Duke of Guyes, & though he were a man of more then ordinarie diſcourſe: yet with ſo forſworne an hipocriſie, and ſo deep periuries, did *Gifford* ouer reach him, that when the traine was diſcouered, ſome of the Gentlemen inraged with ſo great impietie, ſaid that though it were a great part of the Goſpel that an Engliſh man would be true, they ſhould hardly beleeue it, for that Diuell

tiell *Giffordes* ſake, as in their paſsion they tearmed him: But ſo it was that *Gilberts* wit, farre too good for ſo bad an owner, & newly refined by M. Secretaries forge, wonne ſo much credit, that he being commended and beleeued, as his deſire was, he went ouer to intreate by meanes with the Duke of Guyſe, and ſuch others as were thought fit to be taken in, as ſtales to countenance the matter, and to put the Gentlemen in vaine expectations, till the thred vvere ſpunne to the intended length. And ſo far was this vnfortunate wretch giuen ouer to deſperate malice, that firſt to poſſeſſe him more of M. Secretaries good opinion, and to ſhew his aptneſſe to be vſed in ſuch exploits, he dedicated to him, a booke of hys owne compiling, breathing ſuch Infamies, and Atheiſmes, as beſt became the ſpirit of ſo periured an Apoſtata: and on the other ſide, to ſhun the ſuſpition of being M. Secretaries bad inſtrument in this vnchriſtian pollicie, he was himſelfe confeſſed, purpoſely Graduated, and as it is thought made Prieſt: ſo impious were the meanes to wreſt the poore Gentlemen from their duties, to theyr confuſion. *Phillips* alſo, who was M. Secretaries right hand, held correſpondent

with *Gilbert Gifford*, ſtil keeping the ice from breaking, till they were all vpon it, whome they meant to drowne in the ſame deſtruction. And to draw the Queene of Scottes into the better opinion of this deſignemēt, vvhome experience had taught to ſuſpect ſo daungerous motions. The matter vvas with continuall and ſecret meetinges verie ſeriouſlie vrged with her agents in *Fraunce*, in whome it is feared they relyed too much affiance; but vvhether for loue to theyr Maiſter, they were apt to entertaine anie hope of her deliuerie, or for league vvith M. Secretary, too ready to build vpon his foundations, they induced the Queene to like of their good will, that were willing to aduenture their ſtates and liues to doe her ſeruice, and as things were by theſe inuentions, ripening in *Fraunce*: ſo *Poole* no leſſe diligently plied the matter at home, continually conuerſing with *Ballard*, & the gentlemen, & laboring to draw more conies in to the hey. It is ſtrange to marke with what cunning, the graue and wiſer ſort of Catholikes, were ſounded a far off, not by reuealing any direct intention: but ſo nicely glācing at generall pointes, with iffes & andes, that they neuer vnderſtood the language, till

till effects did consture these roauing speaches: yet when so much of their disposition was known, by their vnwillingnes to heare, & peremtorines in cutting off the ~~Officers~~ offenders of such discourses, there was no lesse care vsed to conceale these purposes from them, then there had bin cũning to serch out how they would deeme of thẽ: for it was feared, their wisedome would haue found out the fraud, & vntimely haue launced an vnripe impostume. It is further knowen that the coppie of that letter which *Babbington* sent to the Queene of Scots, was brought ready penned by *Poolie*, from M. Secretary: the answere whereof, was the principal grounds of the Queenes condemnation. There was also found in Sir *Frauncis Walsinghams* accountes after his decease, a note of 7000. pounds bestowed vpon ~~Nato~~ & *Curlie*, who Nauo being the Queenes Secretaries, framed such an answere as might best serue for a bloody time, & fit his intentiõ that rewarded them with so liberall a fee. This made *Phillippes* so bold to aduise *Gifford* by his Letters, that if he came in any suspition of detecting the Queene, he should lay it eyther to ~~Nato~~, or Nauo *Curlie*, whose shoulders being bolstred with so large bagges, he thought vvould be best

able to beare the burden ~~away~~: It is also certaine that *Barnard* ~~[illegible]~~ (M. Secretaries vndoubted agent) went ouer into Fraunce about this practise, there free passages being warranted with all securitie: when they had beene there so long, that *Barnard* might looke into these proceedings, that in those Countries were actors in the matter, he returned againe with *Ballard*, and hauing a large Commission from Sir *Fraunces Walsingham*, to take what manner of horses hee would, out of anie Gentlemans Parke, or Pasture, and of other vnusuall liberties, he went with *Ballard* into the North, there he sought with what sleights he could, to haue wonne diuers Gentlemen, making *Ballards* credit his countenance, and drawing the poore men vnwittingly to be the occasion of his own and others ruine. In the end hauing cusoned another to get a Letter of commendations to the Lord Prior of Scotland: he sifted out of him what he could, & taking vvith him a Letter touching this matter, hee brought it vvith all the intelligence and successe of his malicious Pilgrimage, to the Councell. And though hee were thus inward and conuersant with *Ballard*, carrying him to sundrie Gentlemen of account,

account, to feele & tempt them about this action, and to drawe them into the desired compasse: yea though himselfe were a motion to some, to enter into it, pretending that he had ouerreached M. Secretarie, in getting that Commission: yet was hee neuer called to the barre, but hired to stay a time in restraint, with such a recompence for his seruice, as might be well perceaued to be large, by his liberal spending, & plenty in prison, hee being otherwise a hungrie and needy marchant, without eyther trade or liuing to maintaine such expences: and how priuie S. *Fran.* was to the whole course of the Gentlemens actions, and to the certaine period of the time, wherein all his indeuours would come to the full point, may be gethered by this, that being by a Priest that was to be banished sued vnto for 20. dayes respite to dispatch his busines: first repeating the number, and pausing a while with himselfe. No saith he, you shall haue but 14. for if I should grant you any more, it would be to your hinderance, as you shal heare hereafter: wherein he said true, for much about that time, was publike notice taken of *Babbingtons* matter, all waies vvere watched, infinite houses searched, hewes & cryes

cries raiſed, frights bruted in the peoples eares, and all mens eies filled with a ſmoke, as though the whole Realme had beene on fire, whereas in trueth, that was but the hiſſing of a fewe greene twigs, of their own building, which they might without any ſuch vprore haue quenched with a handful of water, but that made not ſo much for their purpoſe as this buggiſh terible ſhows: and thought they were ſo well acquainted with all the Gentlemens ~~hearts~~, that they might euery houre in the daye or night, haue drawen them in the nette, like a couie of partridges. Yet forſooth, muſt ſome of them be ſuffred purpoſely to flee that they might haue the better colour to make thoſe generall demonſtrations of a needles feare. *Iohn Sauage* likewiſe when he came to the Courte, was ſo wel knowen to be a chicken of that feather, that two *Pentioners* were charged to haue an eie vnto him, and to watche ſo long as he ſtayed there, and yet was he ſuffered to goe vp and downe, and vſually to haunt the preſence, till all irons were hotte that were laide in the fire, to feare the credite of poore Catholickes, and to giue the *Queene* of *Scottes* her deathes wounde: it was alſo noted, that after *Ballard*

lard was inchaunted with *Poolies* charmes, he became a ſtainger to all Ieſuites and other Prieſtes, beeing limited by the politicke rules of his promptor, to ſuch company as Maſter Secretary knewe to be of dimme ~~vnne~~ ſights, to ſee through ſo many miſtes, as he by his inſtrumentes had alreadie caſt before their eies, the Gentelmen were alſo throughlye charmed, to keepe their councells from the wiſer and mature ſort of Catholickes, whome there was no hope to make them parties. Of which *Iohn Charnocke* at the barre ſaide the reaſon to be becauſe the older, the colder, yet the true grounde was a ſpeciall promiſe of Maſter Secretary to keepe the threede out of their handes that woulde ſoone haue vnwounde it to the bottome, for what man that had but knowne the firſt ſillable of pollicye, woulde thinke it a likelye courſe for them, to alter the whole ſtate of ſo great a kingdome to quite contrarye Religion and gouernmente, that neither hadde power to backe them, (as then there was none readie, nor helpes at home to ſupport them) being al but priuate gentelmen, (neither of wealth, nor ſufficient credit for ſuch a matter) to carry with them any great numbers,

who

who would not haue pittied their indiſcre-
tion, that intending ſo great an alteration,
thought it a fit way to goe pickeing here &
there one, as if ſuch plots in ſo many young
tongues could lie hidden ſo long, as to giue
them reſpite to gleane a ſufficient army.
And for men that pleadged their heades in
ſo daungerous attempts, to be ſo credulous,
as to reſt their hopes vpon ſo fliting & faire
promiſes of forraine helps, without the cer-
tainty of ſuch preparation of ſhippes & mē,
as might come in due time to followe their
ouer beginnings, was a moſt childiſhe ſight. And
therefore for any man of experience that
had looked to it, there would haue offered
it ſelfe a iuſt ſuſpition, that the plotte was
rather a traine to entrappe the actors in it,
than a meane to effect that intended by it.
For though they had cut off ſome of the
Councell: yea, and diſmantled the realme
of your ſacred maieſty, (which Gods good-
neſſe neither woulde, nor we hope wil per-
mit) yet had their purpoſe beene farre from
any ſemblance of their deſired iſſue, for
then they muſt haue proclaimed either the
Queene of *Scotts*, or at leaſt by ſome means
haue ſought her deliuery, & conſequentlie
haue notified to the worlde that for her ri-

ſing

sing was your Maiesties going downe. And what a tide of resistance would this notice haue done, none can be so seely but he must needs see. For first by the oath of associatiō, al the Nobility had bin bound, to persist hir to death, which many without an oth would otherwise haue beene apte enough to doe. The crowne also beeing lefte without anie declared owner, a faire goale for them that ~~would~~ could runne first at it, no doubte but diuerse competitors would haue hindered her course, to haue made ~~her~~ hopes-way to so faire ~~their~~ an aime. Then the act of PARLIAMENT excluding straingers from the Crowne, (as she by diuerse meanes was diuoulged to be) woulde also haue added dainger to her claime, especially considering the auncient & deepe rooted dislike, betweene the *Scottishe* and the *Englishe*, no small motiue to a popular mutiny: but most of all her vehemency in the Catholicke religion, (against which both the Nobility, Cleargy, & commons were most violently bent) woulde haue made them ready in that respecte, to take ~~hould~~ of the least of these lettes, to exclude her from the Crowne, and to translate the title to some other more suteable, to their beleefe. All which impedimentes

meeting

meeting ſo full with euery eie, that did but loke towards them, muſt needs haue made any in reaſon to conclude it an impoſsibility for theſe gentlemen to haue compaſſed their driſte, which alſo they might eaſily haue diſcerned, had they not bin bewitched with maſter ſecretaries fine deuiſes, & deluded with his ſpies, coſoning letters and meſſages from forraine partes, for the *Spaniſhe* fleete was not ready in two yeers after, and in *Fraunce*, (more than a fewe that in *Gaſcoine* were imploied againſt the *Hugonits*) there was no kinde of prouiſion by ſea, nor lande, yea the king was then knowen to be ſo ſure a friend to *England*, and ſo ſharpe an enimy to the *Guiſian* partie, in which the Queenes affiance was only faſtined, that he woulde neuer haue ſuffered her hopes to haue had effect by any *French* aſsiſtants. And from *Scotland* they neuer looked for any aide, knowing that if they were not euery way blinde, howe the king was wholly carried away with an *Engliſh* byas, and ſo ſetled in the poſſeſsion of his Crowne, and in the bent of the contrary faith, that what ſoeuer he might haue attempted for himſelfe, it was neuer likely he woulde haue followed their deſignement, of which the princi-

principall ſcope was the alteration of Religion. And he that in reſpecte of his beleefe, refuſed with the *Infant* of *Spaine*, the preſent poſſeſsiō of the Lowe-Countries aſsiſtance for the chalenging of his other titles, and promiſed to be proclamed heire, if the *Spaniſhe* king ſhould faile, was doubtleſſe much better armed againſt their ſlender perſwations which could neuer haue tempted him with ſuch glorious offers. Finally the weakneſſe of their beginning was an apparant proofe that it was conceaued and bred by them that woulde be ſure to bring it to an abortion, and neuer ſuffer it to preuaile to any other purpoſe, but to make vs more hatefull, and to bereaue your Maieſty of your more infamed than faulty Coſen.

Thus [redacted] Gratious Soueraigne, is your *moſte* Highnes drawen by theſe indirect courſes, to vſe your vnwilling ſword, againſt your leſſe faucured, then faithfull Subiects, and put in vngrounded feares of theyr diſloyaltie, who are of themſelues ſo farre from defiling theyr hartes with any treaſonable thoughts, that theyr heauie enimies had no other wayes to diſmount them from theyr beſt deſeruing, but by violenting them too cuill; by theſe ſineſter inuentions wee

knowe

know your Maieſties minde to be, from yeelding your Royall aſſent to ſo vglie ſhifts, you euer binding your deſires to the limits of vertue, and meaſuring your Regalitie, more by will to ſaue, then by power to kill. Yet it cannot but afflict vs, to ſee your Highnes eares ſo garded againſt our complaints, and poſſeſſed with theyr perſwations, that moſt maligne vs, that we can haue no other orators for your gratious fauours, then the tongues that cannot afford vs any fauourable word. It hath bin alwaies the pollicie of our aduerſaries, to keepe vs aloofe from reuealing our vniuſt oppreſsions, leſt they ſhould incline your mercie to pitty vs, and they ſo arme your Highneſſe with ſo hard informations againſt vs, that they make our very ſute for lenity ſeeme an offenſiue motion: yet ſith wee muſt eyther ſpeake or dye, ſeeing ſo many ſlightes are put in vre to burie vs quicke in all miſeries, we hope God will make our petitions weigh into your hart, and winne your clemency to conſider our diſtreſſe. Notwithſtanding the ſlaunders that are publiſhed againſt vs: and if we may make our benefit of that which others haue vſed to our greateſt harmes, we thinke that very act of

Bab-

Babington, may insure your Highnesse of the impossibility of Catholickes to bee drawen to rebellion, for when our oppressions were heauiest, our deathes ordinary, and so fine wittes busied to drawe vs into the foyle, yet was there not in all *England* in so long time founde out aboue one Priest, and he one of the meaneſt, and fewe more than a dozen Lay-men, that coulde be wonne to stoope to these odious lures. Let not therefore this more preiudice vs than so open threats, and direct menacings of the whole state, haue endamaged others, sith of our side, there followed no effecte, & our numbers were lesse likely to hurt (not ariuing to a scoare) than these that dared your Maiesties Scepter with many thousands, but because we like God-Almighties fooles, (as some scornefully call vs) lay our shoulders vnder euery loade, and are contented to make patience the onely salue for all sores: many that see, are willing to vse the awe of conscience, for ~~the~~ their warrant to treade vs downe, whereas they presume not to meddle with others, although more fatall to your Highnesse estate, knowing that if they shoulde make them partners, but of halfe our afflictions, they woulde seeme to bewray,

know your Maiesties minde to be, from yeelding your Royall assent to so vglie shifts, you euer binding your desires to the limits of vertue, and measuring your Regalitie, more by will to saue, then by power to kill. Yet it cannot but afflict vs, to see your Highnes eares so garded against our complaints, and possessed with theyr perswations, that most maligne vs, that we can haue no other orators for your gratious fauours, then the tongues that cannot afford vs any fauourable word. It hath bin alwaies the pollicie of our aduersaries, to keepe vs aloofe from reuealing our vniust oppressions, lest they should incline your mercie to pitty vs, and they so arme your Highnesse with so hard informations against vs, that they make our very sute for lenity seeme an offensiue motion: yet sith wee must eyther speake or dye, seeing so many slightes are put in vre to burie vs quicke in all miseries, we hope God will make our petitions weigh into your hart, and winne your clemency to consider our distresse. Notwithstanding the slaunders that are published against vs: and if we may make our benefit of that which others haue vsed to our greatest harmes, we thinke that very act of

Bab-

Babington, may inſure your Highneſſe of the impoſsibility of Catholickes to bee drawen to rebellion, for when our oppreſsions were heauieſt, our deathes ordinary, and ſo fine wittes buſied to drawe vs into the foyle, yet was there not in all *England* in ſo long time founde out aboue one Prieſt, and he one of the meaneſt, and fewe more than a dozen Lay-men, that coulde be wonne to ſtoope to theſe odious lures. Let not therefore this more preiudice vs than ſo open threats, and direct menacings of the whole ſtate, haue endamaged others, ſith of our ſide, there followed no effecte, & our numbers were leſſe likely to hurt (not ariuing to a ſcoare) than theſe that dared your Maieſties Scepter with many thouſands, but becauſe we like God-Almighties fooles, (as ſome ſcornefully call vs) lay our ſhoulders vnder euery loade, and are contented to make patience the onely ſalue for all ſores: many that ſee, are willing to vſe the awe of conſcience, for ~~the~~ warrant to treade vs their downe, whereas they preſume not to meddle with others, although more fatall to your Highneſſe eſtate, knowing that if they ſhoulde make them partners, but of halfe our afflictions, they woulde ſeeme to be-

wray more impatient ſtomackes, for if the working of their ſpirites bee ſo vehement, as with ſo little feare and ſo much ſolemnity to proclaime a newe Chriſt and king of the earth, adding the creaſt of an vſurped Meſsias to countenance, the chalenge of humane ſoueraignty. If being ſo freely permitted to vſe their conſciences to themſelues, and to enioie their honours, offices, and fauours in the common wealth, without any taſte of your ſcourges, they notwithſtanding ſparkle ~~not~~ ſuch tokens of a concealed flame, it can-not chooſe but bee ſeene and knowne, howe much more cauſe there is, to loke into their actions, and to feare their attempts, than to wreake ſo much anger vpon vs, that were neuer chargeable with ſo huge enormities. And yet the death of one man ſhut vp in a ſilent obliuion, that open offer of vprore, & moſt blaſphemous impietie againſt God and your Maieſtie, though it be generallie knowne that there were more fauorers and ~~abbettors~~ ~~beeres~~ of that parti than coulde be euer charged with *Babingtons* offence.

made

abbettors

We ſpeake not this to incenſe your Maieſtie againſt others, being ſo well acquainted with the ſmarte of our owne puniſhe-

mentes,

mentes, to wiſhe any Chriſtian to be partaker of our paines. Our onely intent is, moſt humbly to intreat, that if ſo impatient a zeale, accompanied with ſeditious wordes and actions, was ſo eaſilie finiſhed and remitted in the chaſtiſement of one, your Highneſſe in clemencye, woulde not ſuffer ſo many innocent Prieſts & Catholikes, to be ſo cruelly and continually martyred, who neuer incurred ſo enormous crimes. And ſith we daylie in our liues, & alwaies at our executions vnfeinedly praie for your Maieſty, ſith at our deathes wee alwaies proteſt vpon our ſouls our clearnes from treaſon, & our dutiful & loyal minds, ſubſcribing our proteſtation, with our deareſt blood. Let vs not moſt mercifull Soueraine) be thus daily plunged deeper into newe diſgraces, and ſtill proclaimed and murthered for traitours. Let vs not be ſo eſteemed for Godleſſe and deſperate monſters, as to ſpende our laſt breath in bootleſſe perruries, or at our greateſt neede of Gods fauour, to ſacrifice to the diuell our finall vowes, what reaſon then can moue vs ſo damnably to diſſemble, when our expired date cutteth off all hopes, our deathe the ende of euills, hath in this worlde no

after feares, and a resolute contempt of our own liues, excludeth al thoughts of meaner liues, yea if any hope, feare, or loue carry any swaye, (as doubtlesse there doth in all Christian minds) it is a hope to be saued, a feare to be damned, aloue to God, to his trueth, & our endlesse wel-doing, al which in that dreadfull moment, (whereupon dependeth our whole eternity) can neuer be motiues vnto vs, to sende our forsworne soules headlong to hell-fire. But let vs proceede in our necessary defence, as the inditor doth in his false accusations, (we are charged for the easiar [redacted] of vnnaturall people, weake of vnderstanding to yeeld to our perswations) to haue brought Bulles, & Indulgences pretending to promise Heauen, or cursing damnation to hel. It was but a forraine supply for want of true factes, to fasten vpon this fonde [redacted]on being so farre from trueth, and so full of incongruity, that euery nouice in our faith, can reproue it for error. I omitte the reprochfull termes of vnnaturall and weake vnderstanding, most iniuriously fathered vppon such a Princes pen, whome a Royall minde hath taught, not to staine her paper, or blemishe her stile, with those and

so

ſo many other baſe and reuiling wordes, as are peſtered together in this proclamation. I ~~reporte~~ all men to their eies, and eares for aunſwere to theſe ſlaunders, whether (the ſoule-rightes excepted) in all temporall duties, Catholikes be ~~not~~ as naturall to their Prince, as beneficial to their neighbours, as reguler in themſelues, as any other ſubiectes, yeelding the vttermoſt of all that is exacted in Subſidies, ~~Persons~~, lones Men, and Munition, beſides the patient loſſe of ~~our~~ Goods and Landes for their Recuſanſie. their

Let it be read in letters of experience, whether Catholikes be of ſhallowe braine, or of ſo weake vnderſtanding, that they woulde be carried away with theſe imaginary Bulles, promiſing heauen, and threatning hell, of which Catholikes eares neuer hearde before.

This worlde can witneſſe, that in Diuinitie, Lawe, and Phiſicke, and all other faculties and functions, either of Piety, or pollicy, all *Englande*, I may ſay all *Chriſtendome*, ſcarce knoweth any men more renoumed than our ENGLISHE Catholikes, (without vanity be it ſpoken in a iuſt defence) but though they were not ſuch the

Salomons for wisedome, as some others take themselues to bee, yet they bee allowed ordinary sence and intendment, which if it be but so much, as may serue them to tell ouer the Articles of their Creede, it is enough to be knowen that no Bulle can promise Heauen, or threaten Hell, but for keeping or breaking Gods Commaundementes.

Iudge then, (most Soueraigne LADIE) whether that it be not too great an indignitie ~~matter~~ to see the sacred name of our Noble QVEENE, which next to Gods worde shoulde be honoured among the most impregnable testimonies of trueth, to be with vndeserued abuse by any subiecte subscribed to these most vaine, and so impossible fictions.

Who likewise (but meaning to make his PRINCES paine a spring of vntruethes) woulde against the certaine knowledge of so many and so infinite people, as well seers as hearers, euen as from your MAIESTY: that no PRIEST is Indited, Arreined, or Executed for Religion: sith it is so often, and in euerie Sessions seene, that vnlesse we our selues shoulde confesse manifestly that wee were PRIESTES, no other

treason-

treasonable crime, coulde bee iustly proued against vs, and for this (howe farre it is from deseruing this odious title) your Maiesty may easilye gather, for that all Christendome hath these fifteene hundred yeeres honoured for Pastours and gouernours of their soules, those that nowe are more than vnfauourably termed Traytors, yea if to be a Priest made by the authoritie of the See of Rome, & present within your highnesse dominions, be a iust title of treason. If they that harbour, reliue, or receiue any such, be worthy to bee deemed fellons: then all the glorious Saintes of this Lande whose Doctrine and vertue God Almightie confirmed with many miracles, were no better than traitours, and their a-bettours fellons. Then DAMIANVS and FVGATIVS, that first brought Christianity in King LVCIVS his time, 1400. yeers past: then Saint AVGVSTINE & his companions that conuerted our Realme in Saint GREGORIES time were, all with in the compasse of treason, sith theyr functions and ours were all one equally deuised from the Sea of Rome, from whence they were directly by the Popes *Elutherius* and *Gregorie* sent into this kingdome being

Prieſts, and Religious men, as all antiquity doth witnes, yea all the Churches and places of pietie, (chiefe ornaments of this Noble Realme) all the Charters and Indowments beſtowed vpon Prieſts & Religious perſons, & yet regiſtred in the ancient laws are but monuments of felonie, & fauourers of treaſon. And if it ſhould pleaſe God to alot the day of generall reſurrection in your Maieſties time, (a thing not impoſsible as vncertaine) what would ſo many Millions of Prelates, Paſtours, and Religious people thinke, that both honored and bleſſed this kingdome with the holines of their life, and excellencie of their learning: much vvould they reſt amazed, to ſee their Relikes burned, their memories defaced, and all theyr Monaſteries dedicated once to pietie, praier, and chaſtitie: now either buried in their ruines, or prophaned by vnfitting vſes: but more would they muſe to find their Prieſthood reckoned for treaſon, and the releefe of Prieſts condemned for felonie; theſe being the two principall teſtimonies of deuotion, that theyr ages were acquainted with: yea, what would your Maieſties Predeceſſors, and Fathers, with the Peeres & people of your Realme thinke, when they ſhould

ſee

ſee themſelues in tearmes of felonie by the cenſure of your lawes, for erecting Biſhoprikes, and endowing Churches, founding Colledges, and ſome other like places, for the honoring and maintaining of Prieſts,& Religious men: yea and for giuing theyr Ghoſtly Father in way of releeſe, but a cup of cold water, though it were at the verie point of death when they needed ſpirituall comfort, being to abandon their mortall bodies: and though the Prieſts at that time were not made ſince the firſt yeare of your Maieſties raigne, which is the onely point which excludeth them from the ſtatute, yet were they all ſuch Prieſtes, or Abbetors of them, as were conſecrated by authority deriued from the Sea of Rome, (as al regiſters doe record) and preſent within your Maieſties realme, which are the only materiall points, for which we haue bin, or can be cõdemned: for the Sea of Rome remayning in the ſelfe-ſame ſtate, ſtill indued with the ſame authoritie, and neither the manner of our creation, or Prieſt-hood it ſelfe, is any thing altered from that it was. Why ſhould it be more treaſonable to be made Prieſtes, in the midſomer day of your firſt yeare, thẽ the next day before, or the laſt of Queene

Maries

Maries Reigne, for neyther doth the Pope, nor any other Biſhop by making vs Prieſts claime or get any more authority in our Realme, then they of *Baſill* or *Geneua*, by making Proteſtants Miniſters, nor wee by receauing our orders frō him, acknowledge in him a mite worthy of authoritie, more then euery lay-mā doth through all Chriſtendome: & as for othes & promiſes in receauing Holy Orders, we neyther take nor plight any but one common to the Prieſts of all Nations, vvhich is a ſolemne vow of perpetuall Chaſtitie, a thing rather pleaſing then offenſiue to a vertuous Queene, who hath for her ſelfe made choiſe of a ſingle life. And who then can finde any cullourable pretence to verifie this ſlaunder more grieuous to vs then death it ſelfe, that wee are not condemned and executed for Religion, but for treaſon: we being alwaies arraigned & caſt vpon this ſtatute of comming into England, being ſince the firſt of your Maieſties Raigne, made Prieſts by the authority of the Sea of Rome: for what can be meant by Religion, if it be not a point, yea and a chiefe point thereof to receaue a Sacrament of the CATHOLIKE CHVRCH (as wee acknowledge Prieſthood

hood to be) of the chiefe PASTOVR and PRELATE thereof, from vvhence vvee can proue all lawfull Prieſt-hood to haue deſcended this fifteene hundred yeares, & to auouch vs Traitors for comming into England, or remayning here is an iniurie without ground, ſith in this reſpect, the ſtatute could not touch vs (ſetting prieſthood aſide) many comming and going at theyr pleaſure, without ſuch ſuppoſall of treaſon: But it is our comming in as Prieſts, that is ſo highly condemned, & therefore our Prieſthood and nothing els puniſhed by this law: And howbeit the chiefe deuiſers of this, & all the like decrees (euer ſeeking to attayne their drifts, againſt religion vnder ſome other pretence) exempted the QVEENE MARIE Prieſtes, from the compaſſe of this Statute, by a limitation of time: yet vvas that but a colour to inueagle ſuch eies, as either through careleſneſſe woulde not loke, or through weakeneſſe could not reach to their finall intentions, and little regarded thaya few old & feble men, whom neither age, by courſe of nature, or they by other acts might ſone cut off, ſo the ſeed might be extinguiſhed & a new ſupply of poſterity preuented, which by this Lawe

(though

(though in vaine) they purposed to doe. Be it therfore neuer so much mistitled with the vndeserued name of treasō, the [illegible] reproch cannot couer the truth frō your Maiesties best deseruing insight, which by this cannot but apparantly see, that it is, it vvas, and euer will be religion, for which wee expose our blood to the hazard of these laws, & for the benefit of souls, yeeld our bodies to all extremities. It may be also easily gathered by the weakest wits, what huge treasons they be, for which we be condemned, sith at all our araignements and deaths, we are offred, that once going to church, should wipe away the heinousnes of this treason: a curtesie neuer mētioned to true traitors, & a sufficient proofe it was a religious faulte, that is so easily clered by a religious action: yet we must with iust complaint of most vn iust proceeding acknowledge, that at the bar many things, (whereof not so much as our thoughts were euer guiltie) are besides our Priesthood, partly by inditement, partly by some in office laid to our charge, and yet so naked of proofs, or of any likely coniectures, that we can neuer be condemned of any thing, but our owne confession of Priest-hood: and hereof the last araigne-

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ment of three Prieſtes at *Weſtminſter*, euen ſince the Proclamatiõ, gaue ſuch an ample notice, as the Lord chiefe Iuſtice ſaid; that though many thinges had bin vrged, yet was hee to pronounce ſentence of death againſt them, only vpon the ſtatute of comming into England, being made Prieſts after the Romaine order, ſince the firſt of her Maieſties raigne: yet it hath bin ſome time obiected againſt Prieſtes, that they ſhould pretend to kil your ſacred Maieſty: a thing ſo contrary to their calling, ſo far from their thoughts, ſo wide of all pollicy, that whoſoeuer will afford reaſon her right, cannot with reaſon thinke them ſo fooliſh to wiſh, muchleſſe to worke ſuch a thing, euery way odious, no way beneficiall. Wee come to ſhed our owne blood, and not to ſeeke the effuſion of others blood. The weapons of our warrefare are Spirituall not offenſiue, and vvee carrie our deſires, ſo high lifted aboue ſauage and brutiſh purpoſes, that we rather hope to make our owne Martyrdome, ſteppes to a glorious eternitie, then ~~our~~ deathes, our purchaſe of eternall diſhonour. And who but men vnwilling to haue vs thought owners of our right wittes, vvould abuſe your Maieſties authoritie, others

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to ſooth vpp ſo great vnlikelie-hoodes, ſith none can be ſo ignorant, how pernicious it vvere for PRIESTES & CATHOLIKS, to looſe the protection of your Maieſties Highneſſe, and to forgoe preſent ſuerties, for vncertaine chaunges. For if any would bequeath his blood to ſo brutiſh a fact: if hee were not as much enimy to all men, as to him-ſelfe, hee vvould at the leaſt haue ſome apparance of benefite, that might be ſuppoſed to enſewe to thoſe, for whoſe good, hee vvould be thought to haue caſt away his life: but none that looketh but a ſteppe before him, into future accidentes, can thinke it any vvaie auaileable vnto vs, to be bereaued of your Maieſtie: ſith that our hopes are now bent, not vppon anie ex[illegible]pected happineſſe, but onelie vppon a more intollerable miſerie. And although our cauſe at this preſent be ſo hard, that it is the next degree to extremetie: yet vvee ſee thinges hang in ſo doubtfull tearmes, that the death of your Maieſtie vvould be an alarum[illegible] to infinite vprores, and likelier to breed all men to a generall calamitie, then CATHOLIKES anie cauſe of for comfort: and therefore vs to ſeeke it, were not onelie an impietie to our Countrie, but

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a tyrranie to our ſelues, vvho of all others vvere ſureſt to finde the fierceſt encounters of the popular peoples furie, & though vvee could, (as then no man poſsible can) finde a priuie or ſecret harbour from the common ſtormes:) yet whome ſhould vve look vpō that may promiſe vs any hope or comfort of bettering our fortunes, ſith the likelieſt to ſucceede, are further from our Religion, then your Maieſtie euer vvas, and likelier to charge vs vvith a heauier hand, then to lighten the burthen, vvherevvith vvee are alreadie bruſed, and both your Maieſties Sex inclined to pietie, and the mildeneſſe of your owne diſpoſition, rather vvreſted by others, then proone of it ſelfe, too angrie reſolution, maketh vs more vvilling to languiſh in this quartane of our lingring cumbers, then to hazarde our ſelues to thoſe extreame fittes, that might happilie be cauſed by the heate of men, more vvar-like and leſſe pitty-ing mindes: for nowe our diſpairefull eſtate is much like vnto a vveake and tender Caſtell, beſeeged vvith manie enimies, and continually battered and beaten with ſhotte, in vvhich though the aboade be amongſt manie accounted moſt daun-

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gerous and distresseful, yet without it there is nothing but certaine miseries, rest you therefore assured (most Gratious Soueraigne) sith we are deuoted to so harde a destiny, that we neither dare hope for any cause of contentment, or ende of vnhappinesse, we had rather trust to the softnesse of your mercifull hand, (and next to God) to rest to the hight of our posibilities, in your fauor and clemency, than by any vnnaturall violence against Gods annointed to seeke the ruine of your Realme, and drawe vpon our selues the extreamest of worldly harmes, in this only we craue admittance of our [redacted] requests, that euill informers rob not our wordes of due beleefe, nor drawe your wisedome to their friuolous feares, wholly grounded in meere fictions, and purposely deuised to our ignominie. Nowe whereas he imposeth on some to haue saide, that they woulde take part with the Armie of the Pope, against our Realme, it is a most vnlikely thing, vnlesse it were proceeded out of some fraile toung by force of torture, that was rather willing to say what they seemed to require, than to abide the hel of their intolerable torments, for such is nowe our forlorne estate, that we

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are not onely prisoners, at euery promoters pleasure, and common steps for euerie one to tread vpon: but mē so neglected by our Superiours, and so left to the rage of pittiles persons, that contrary to the course of all Christian lawes, wee are by extreamest tormēts forced to [redacted] our very thoughts. reueale It is not enough to confesse that wee are Priests: (for it is seldome denyed) but wee must be vrged vpon the torture, with other odious interogations, farre from our knowledge, much further from our action. We are compelled to accuse those whome our conscience assureth to be innocent, and to cause their ouerthrow by our confessions, to whose souls we [redacted] Pastors, and they the Were fosterers of our bodies. And if we doe not, because without vntruthes and iniuries we cannot answere, we are so vnmercifuly tormented, that our deathes, (though as full of pangs as hanging, drawing, and vnbowelling vs quicke can make them) are vnto vs rather remedies, thē further reuenges, more releasing then increasing our miseries. Some are hanged by the handes eight or nine houres, yea twelue houres together, till not only their wits, but euen their senses fayle them, & when the soule (weary of so paine-

full an harbour, is ready to depart, then apply the cruell comforts & reuiue vs, only to martyr vs with more deaths, for eft-soones they hang vs in the same maner, trying our eares with such questions, which either we cannot, because we knowe not, or without damning of our soules we may not [illegible]; some are whipped naked so long, and with such excesse, that our enimies vnwilling to giue constancy the right name, said that no man without the helpe of the diuell, coulde with such vndauntednesse suffer so much. Some besides their tormentes haue beene forced to lie continually booted & clothed many weekes together, pyned in their ayet, consumed with varmine, and almost stifeled with stench, and kept from sleepe, till they were past the vse of reason, and then examined vpon the aduantage, when they coulde scarce giue an account of their owne names. Some haue beene tortured in those partes, that it is almost a torture to Christian eares to heare it, let it then bee iudged, what it was to Chaste and Modest men to indure it, the shame beeing no lesse offensiue to their minde, than the paine, though most excessiue to their bodies; diuerse haue beene throwne into vnsauorie

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and darke dungeons, and brought ſo neere ſtaruing, that ſome for famine haue licked the verye moiſture of the walles. Some haue beene ſo farre conſumed, that they were hardly recouered of life. What vnſufferable agonies we haue beene put vnto vpon the Racke, it is not poſsible to expreſſe, the feeling ſo farre exceedeth all ſpeech. Some with inſtruments haue beene rouled vp together like a balle, and ſo cruſhed that the blood ſprouted out at diuerſe partes of their bodies.

To omitte diuerſe other cruelties, better knowne by their particular names, to the Racke-Maſters, and Executioners, then to vs, though too wel acquainted with the experience of their ſmartes. It is not poſsible to keepe any reckoning of the ordinary puniſhments of BRIDEWELL, nowe made the common Purgatorye of PRIESTES and CATHOLIKES, as grinding in the Mille, beeing beaten like ſlaues, and other outragious vſages: for to theſe we are moſt cruelly enforced, at the diſcreation of ſuch, as beeing to all other deſpiſed, vnderlings, take their onely felicitie in laying their greedye commaundements, & ſhewing their authority vpon vs,

to whome euery warder, Iaylor, and Porter, is an vnreſiſted Lord.

Thus (moſt excellēt Princes) are we vſed, yea thus are we vnhumanely abuſed, for being Prieſtes, & of our forefathers faith, and of purpoſe to wring out of vs ſome odious ſpeeches, which might ſerue at our arraignments for ſtales to the people, to make them imagine greater matters than can be proued: whereas neither euill meaning, nor trueth, but torture onely was guide to the toung that ſpake them, within ſo hard conflictes of fleſhe & bloode, with ſo bitter conuulſions, is apte to vtter anie thing to abridge the ſharpeneſſe and ſeuerity of the paine. Such vndoubtedly were the wordes alleaged of taking part with the armie of the *Popes*, againſt our Realme, if they euer iſſued out of Prieſtes mouthes, or elſe they were ſpoken by ſome vnskilfull Lay-man, that knowing not howe to aunſwere ſuch captious queſtions, and for reuerence of the chiefe Paſtour of GODS Church, not daring to ſay that he woulde not take part againſt him, had rather venture his life, by ſaying too much, than hazard his conſcience in not aunſwering ſufficient. But the ignorance of one muſt not

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meaſure the meanings of all, whom knowledge of our deathes teaches aunſwers far different from his, and maketh vs ready to defend our Realme, as the Catholike ſubiectes, of you Maieſties aunceſtours, or any other Princes were, or euer ſhall bee. For did we carry ſo traiterous mindes as our enimies giue out, we coulde not posſible bee ſo cowardly or fooliſh, as to ſuffer theſe tyrannies for nothing, beeing otherwiſe reſolued to dye, and knowing the heads and handes from whence theſe cruelties proceede, without your Maieſties priuities. But as with patience and mildeneſſe we hitherto haue, and hereafter meane to indure our ſcourges, hauing no way deſerued thē, but by ſeeking the ſaluation of ſoules, and praying for their good that torment vs, ſo in aunſwere of this point, do we aſſure your Maieſty, that what armie ſoeuer ſhoulde come againſt you, we will rather yeeld our breaſtes to bee broached by our enimies ſwordes, than vſe our ſwordes to the effuſion of our Country blood. But let vs now come to the confuſion of ſome that woulde auouch Cardinall *Allen* to be *Pope*, and Father *Parſons* to the king of *Spaine*, to haue ſhewed certaine ſcroles of the names of ca-

tholikes, and to haue tempted him to renue the war, by promiſing many thouſands that ſhoulde be in England ready to aide them, concerning which there needeth no more to be ſaid, but that the penitents that made the confeſsion, knew wel enough that they were not with their right ghoſtly father, or elſe they woulde neuer haue committed ſuch a ſacriledge, abuſing the Sacramentes with ſuch vntrueths. For we are aſſured by their notice, who were more internal & cõuerſant with them both, than the authors of this confeſsion euer coulde be, that they are ſufficiently enformed of the eſtates of Catholikes, the one by experience, the other by continuall reports of thoſe that goe ouer. And therefore neither in pollicy, in which they are noe punies, nor honeſty on which their creeit doth lye, would they deliuer ſuch follies into Princes eares, which all proteſtantes hearing by ſo many atturneies, (as all proteſtants doe) were able to diſproue them of falſehood, for neither are the reſtraints, and number of Catholikes ſo ſecret, nor the courſe to ſuppreſſe them ſo vnknown, but euery Prince ſeeth it an impoſsibility for them to doe any thing, being as before is ſhewed, ſo naked and needy, &

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euery way ſo vnprouided. Neither woulde they in diſcreation, (if they were as they are not) the motioners of the Kings comming, feede them with a vaine hope of thē, whom they at leaſt knewe to be a kinde of broken reeds, ſith the more helpe he expecteth,, the leſſe he would bring, & happilie builde a maimed plotte vppon a falſe ſuppoſall, to his ſecond ouerthrowe: and if this preparation be greater than euer, why ſhuld he thē truſt to our leſſe ability, & the Laws daily weakening our ſtrength, & time hourely encreaſeth his more than he did at the firſt aſſault, whē not any Prieſt nor Catholike in *Englande*, was acquainted with his cōming, nor ſure of his intent, til the cōmon voice bruted it, & our prouiſions aſcertained his purpoſes, & vnleſſe they were our enimies they would not in cōmon wiſdome ſhewe ſcrolles of our names, or promiſe our aſsiſtance, ſith they knewe not howe ready our aduerſaries at home would be vpō leſſe matters to ſeeke our ſubuerſion, yea though they ſhuld as we are ſure they wil not (paſſe ſo fond promiſes) yet could not Catholikes but hazarde all their eſtates in their vncertainetie of forraine war, ſeeing ſpecially his laſt ouerthrow, & knowing the enterpriſe to

be ſuch, that eyther the King muſt ſtand vpon the ſtrength of his owne force, or the ſorrie addition of theyr impotent ſuccour, which can neuer inable him to contriue his endeuours. Finally, both *Cardinal Allen*, and Father *Parſons*, are knowne generally to be men of excellent gifts, and no ſuch nouices in the knowledge of Princes intelligencers, as in the weighty pointes of alteration of States, & inuaſion of Kingdomes, to preſume to delude them with impudent aſſertions, knowen to themſelues to be falſe, as the informer acknowledgeth this to bee. And if effects, the moſt infallible teſtimonies of intentions, may beare the deſerued credit againſt naked & vnprouided words of this partiall Inditor, Father *Parſons* hath by euident demonſtrations of a loyal mind, ſufficiently cleared himſelfe from ſuch vndue ſuſpitions: for hauing by his wiſedome & rare parts, purchaſed more then ordinary credit with the King of Spaine. All that haue bin eye witneſſes of his proceedinges, can auouch, that he hath vſed the kings fauour euery way to the benefit, but no vvay to the preiudice of your Maieſties ſubiects. The ſouldiers that in your ſeruice loſt their liberties, and expected no other entertainment,

ment, but the cuſtomarie pay of profeſſed hoſtility, was by his meanes an interceſsion, not only pardoned their liues, but with new apparrell & monie in theyr purſes, enfranchiſed to their full liberties, eyther to ſtay in the Countrie, if they ſo fancied, or to returne to their owne, if they were ſo better pleaſed; yea whereas by long continued breaches, betweene Spaine and England, the name of an Engliſh-man was in moſt parts of thoſe kingdomes, farre leſſe loued then knowne: he hath vſed ſuch meanes for the mittigation of theyr enmity towardes vs, that now wee are no leſſe welcome amongſt them, and more charitably vſed, then in moſt other Nations: whereof not only the quiet of Marchaunts, the admittance of our Studentes, euen in the hart of our Realme, (both things vnuſual in ſo iealous and ſuſpitious times) but the ſinguler curteſie towards theyr profeſſed & known enymies, who are actually taken in a violent enterpriſe againſt them, gaue proofe to your Maieſtie, witneſſing how much Father *Parſons* hath quallified the diſlikes, that wars bringeth forth: for euen the *Athalantado* or cheefe Gouernour of the Galleyes of ſpaine, to make manifeſt that neither the

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king, nor his Nobles had in the heate of their Martiall broyles, loſt the feeling of theyr auncient League with our Countrie, ſent into the Gallies of our Engliſh Captaines, the plate and meate from their owne table, that the world by theſe friendlineſſe know, how much better they can vſe theyr enimies, then ſome of your Maieſties vnworthy Maieſtrates, your naturall ſubiects, and loyall friendes. And though it reſt not in a priuate mans power, to ſtay the endeuours of ſo mightie a Prince, in ſo generall, and important an enterpriſe, as is war with England. Yet this vvithout preſumption may be truely ſaid, that if euer hee ſhould preuaile in that deſignement, (as the caſualties of warre are moſt vncertaine, and only ouer ruled by God) Father PARSON'S aſsiſted vvith Cardinall ALLENS authoritie, hath done that in our Countries behalfe, for which his moſt bitter enimies, & generally all your Maieſties Subiects, ſhall haue cauſe to thanke him for his ſeruiceable endeuours; ſo farre hath hee inclined furie to clemencie, and rage to compaſsion. The conficent therfore that gaue out theſe confeſsions, did it but to ſooth vp ſuch credulous auditors as they knewe verie apt to

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entertaine any rumors againſt the credit of Catholiks, hoping of likelihood to ſell them theſe fables for ſome benefite of more importance.

No no moſt GRATIOVS Soueraigne, it is not the authoritie of two priuate men, that can carrie away Princes, ſo readie to imploy the manie forces, if they haue not motiues of greater conſequence: and whoſoeuer conſidereth our ſurpriſing of the Kinges Townes in Flaunders, or inuading his Countries in Spaine, and Portingale, our aſsiſting his enimies againſt his daughters right in Brittaine, our continuall intercepting his treaſure, warring with his fleets, and annoying his Indies: ſhall finde other cauſes of his comming, euen ſince his laſt repulſe, then the ſlender hope of a feawe beggerlie Catholickes, or the fainte perſwation of two baniſhed men. It is alſo no ſmall iniurie that is offered to your Highneſſe, in making your SACRED hand, guided by ſuch thoughts as ſcorne to haue vntruthes the patrone of your actions, to ſeeme the Authour of this Sentence: That manye men of wealth profeſsing in your realme a contrary religiō, are knowne not to be empeached for the ſame, either in

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their liues, landes, goods, or liberties, but only by paying a pecuniary ſumme, as a penalty for the time, that ther refuſe to come to Churches. If this be as truely, as confidentlye ſpoken, why were the venerable Prelates, and other Prieſtes, and Gentlemen depriued of their Liuings, and pyned in *Wisbiche*: why are all the principall Catholikes committed to *Elye*, knowne to the miniſters, then to *Banbury*, afterwardes to their owne houſes with a ſhort compaſſe about them, beeing nowe only let looſe to verifie a part of this proclamation, and to be eaſlyer enſnared in the perills thereof, to which euery child may ſee, they are more ſubiecte at home, than they woulde be in priſon, and if they chance not to be ſo wary not to be entrapped, effectes will ſoone proue, (if your Maieſties fauor preuent not the intention of others, that this libertie was) for a purpoſe, iuſt at the comming forth of the proclamation graunted, ſith order will ſoone be taken, that they ſhall not ſurfet of being ſo long free, and if this ſaying be true, that none are troubled for religiō, what keepeth at this houre at London, Yorke, and other places, great numbers of manie poore Catholikes in priſon,

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ſome of them languiſhing a-way with the commodities of their incloſure, haue by a patient death obtained the beſt liberty, others yet after many yeeres indurance, for no other cauſe but for Religi n, beeing offered liberty if they would goe to Church. Pining ſtill in painefull reſtraint, witneſſeth to the worlde, with their lingring miſeries, the manifeſt falſenes of this aſſertion Was it not puniſhment for Religion, when a cõpanie of Honorable & Worſhipful Ladies and Gentlewomen were moſt vnciuilly led through Cheapſide, with their Prieſts before them, only for hearing MASSE, and that before Prieſthood was enacted to be Treaſon. Is not that very ſtatute a moſt heauy oppreſsion, now when the moſt of theſe Queene MARIES Fathers that are left, are become ſo oulde and impotent, that they can not poſsibly ſupply Catholiks ſpeciall neceſsities, to make it by Law fellony to receiue young Prieſts. Are not Catholiks ſhortned by this means frõ ſuch helps to which their conſcience and Religion bindeth them, a torment to vertuous minds, more afflictiue than any outward puniſhment? Are they not by this tied to this wounding and bitter choiſe, either to

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liue like Heathens vvithout the Rites of Chriſtian and neceſſarie SACRAMENTS, for theyr ſoules health, or to purchaſe them at the rigorous price of hazarding theyr Liberties, Liues, Landes, and Poſterities, as in caſe of fellonie. In points alſo of our credit, hovv deepely vvee are incurred in reſpecte of our Religion, hovv many experiences make it moſt manifeſt? Wee are made the common Theame of euery rayling declaymer, abuſed vvithout meanes or hope of remedie, by euerie wretch with moſt infamous names: no tongue ſo forſworne, but it is of credit againſt vs: none ſo true, but it is thought falſe in our defence; our ſlaunders are common workes for idle preſſes, and our credits are dayly ſould at the Stationers ſtaules, euerie Libeller repayring his vvantes, vvith impayring our honours, being ſure that vvhen all other matters faile, any Pamphlets againſt vs ſhall euer be vvelcomed, vvith ſeene, as allowed. If vvee keepe Hoſpitalitie vvee are cenſured to be too popular: if vvee forbeare, vvee hoarde vppe monie for ſecret purpoſes: if vvee be merrie, vve are fedde vvith forraine hopes: if ſad, vvee are male-content vvith the ſtate at home:

If

If vvee ſubſcribe to Articles, it muſt be called Hipocriſie: if vve refuſe diſloyaltie, in ſome wee are meaſured by the eyes and tongues, of ſuch vvhome wee can no vvaie pleaſe, but by being miſerable: yea, the verie name of a Catholike, as they in theyr new Teſtament terme it a Papiſte, is ſo knowne a vantage for euerie one, that either oweth them monie, or offereth them iniurie, that they can neyther claime their right, nor right theyr vvronges: but their aduerſaries ſtraight leauing the maine-pointe, pleadeth againſt them for theyr Recuſancie. And thus trauerſing theyr ſuites, often cauſeth theyr perſons to be committed to priſon. If any diſpleaſing accident fall out, whereof the authors are eyther vnknowne or aſhamed, Catholikes are made common Fathers to ſuch infamous Orphanes, as though none vvere ſo fit ſluces as they, to let out of euerie mans ſinke, theſe vnſauorie reproches: not ſo much but the caſuall fires that ſometimes happen in London, the late vprores betweene Gentlemē & aprentiſes, were laid to our charge, thogh the occaſioners of both were known ſo wel that the report againſt vs, could not but iſſue from an vndeſerued malice: yea

Hacket a

a man ſo far from our Faith, as Infidelitie it ſelfe, and a little before ſo notorious a Puritane, that he was of cheefe reckoning among them; when hys blaſphemies grew ſo great, hys articles ſo impious, that they made Chriſtians eares to glow, and his adherents to bluſh: then was hee poſted ouer to vs for a Papiſt, and ſo named to vulgar ſort; ſo common a practiſe it is to beſtowe vpon vs, the infamies of all offenders. I omitte the vniformed ſhame and contempt, that the very lawes lay vpon vs, condemning the chiefe function of our Religion, partly for treaſonable, partly for puniſhable faultes: And pretending an auncient faith honoured in all former ages, to be ſo deteſtable a thing, that it ſhould by a ſolemne Statute be thought neceſſarie to make it treaſon, to perſwade any vnto it. I leaue the ſlaunders forged againſt Prieſts, after theyr Executions, purpoſely reſerued till the parties were paſt anſwering, & then deuulged to make them hatefull. It vvere infinite to lay before your Maieſties eyes, all the croſſes that in this world wee beare: which to men, whom eyther gentry or nobility maketh tender ouer theyr honours, cannot be but moſt bitter corriſiues: for

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neither dare reuenge their own quarrels for fear of double offence to god & your highneſſe, nor hope to haue redreſſe in ordinary courſe, ſo far hath diſfauor excluded them, from all needfull remedies: yet muſt your Maieſty be informed, (ſo vncharitable are our enimies) that we ſuffer nothing for Religion, whom onely in reſpecte of Religion theſe neglected miſeries haue made moſt contemptible euery one doing vs wrong, to pleaſe our ſuperiours, whom they ſee careleſſe in yeelding vs any right. Nowe howe vndutifull an impeachment it was to the credit of your Maieſties words & writings, to publiſh vnder your Soueraigne title, that Catholikes for Religion are not impeached in their goods or lands, I leaue to effects to proue. And what is our recuſancie, or refuſall, to be preſent at their proteſtants ſeruice, but a meere matter of conſcience, for as there is none ſo knowne, or vſuall a way to diſtinguiſhe any religion from other, as the externall rites and Sacraments peculiar to euery one, ſo can none more effectually denie his owne than by making open confeſsion of a contrary ſpeech by his aſsiſtance & preſent at the ſolemnities & ſeruice proper to it. For not onely he that denieth

Christ in his heart, but he also that denieth or is ashamed of him, shall in the latter day be denied of him before his Angells. And seeing men iudge best of our minds, by our actions, we cannot possibly giue any greater profe vnto them, that we are no Catholikes, than if we iome with Protestantes, in their Churches & seruice, by which, as then most certaine and speciall markes, they thē selues are knowne to be of that opiniō. We therfore, not gainesaid by *Caluin*, *Melanchō*, or any other learned Protestant, in this esteeme of voluntary presents, of any in or at the seruice of a contrary sect, a denial of his faith before men which being by Christ expressely prohibited cannot but be iudged a meere matter of conscience & religion, & as such a one as is by vs refused, sith neither pleasure nor pollicie could otherwaies witholde vs, our refusall redounding to our so great trouble and disaduantage, for first ther are twenty pounds by the moneth exacted of such as are to pay it after thirteene moneths by the yere, an account vnusuall in all other causes, as the lawes commonlye read Printed and practised witnesseth, and multitudes of the vnabler sort of catholikes daily feele, that al their goods, & third part of their lands are ceased on, for their Recu-

ſancie that cannot yeerly pay thirteenſcore pounds for the ſame. And this is ſo perſcribed, & performed with ſuch rigor, that it is in the leaſes of Proteſtants hands by a ſpecial prouiſo, ordained that recuſants ſhould not be ſo much as tenantes to their owne landes, ſo ſeuerely is their religion puniſhed in that behalfe: yea & this lawe hath bin ſo ſeuerely executed, that whereas poore farmers and huſbandmen, had but one Cowe for themſelues, & many children to liue vpon it, that for their Recuſancie hath bin taken from them, & wher both kine & cattle were wanting, they haue taken their couerlets, ſheets, & blankets frō their bedds, their victualls & pore prouiſion frō their houſes, not ſparing ſo much as the very glaſſe from their windowes, when they founde nothing elſe to ſerue their turnes withal, which moſt pittiful abuſes pore ſouls, both in the North & other countries, haue bin continually cūbred, no cōplaints taking place, where theſe outrages were, rather commēded for good ſeruices, than rebuked for miſdemeanours. So irreuocably are we condemned to a ſeruile bondage. And if your Maieſty did but knowe what other extreame penury & deſolation, they ordinarily feel, your merciful

hart, neuer hardned to see lamētable spoiles would rather haue the lawes repealed, than the execution so intollerable. It is not possible to expresse in words the continual hel we suffer by the merciles searching & storming of pursuants & such needy officers, that care not by whose fall they rise, not hauing any deserts or other degrees, to clime to the hight of their ambition, but by the punishment & paines of poore Catholikes. They water their foūtains with the showres of our tenderest vaines, & builde their houses with the ruines of ours, tempering the morter of their foundations, with our innocent blod: our liuings are but snares for the owners liues, commonly made the fee of every mercenary mouth, that can by sounding our disgraces into credulous eares, procure themselues warrants to seaze vpon our substance. They make our willes before we be sicke, bequeathing to their owne vses, what share they like, & by displāting our ofspring adopt themselues to be heirs of our lands, begging & broking for thē, as if we were either condēned for fooles, or in perpetuall minority, & not contented with our wealth, they persecute our liues, neuer thinking their possessiō sure, til the assurance be seasoned

with

with our death. So easie it is for our enimies to quench their angry thirste in our blood: yea we are made so common forage for all hungry cattell, that euen the theeues with scutchins & counterfait warrants, haue vnder the pretence of pursuants spoiled vs in our houses, hauing the officers to assiste thē in their robberies, so ready they are at euery ones call, to practise their autority to our vexation, and so well knowne it is to euery waybeater howe openly Catholikes lye to the pray. And though some very fewe finde more fauor being able to follow it with golden petitions, yet al the rest, whose meaner estates cānot reach the charge of such costly friends, are made common blottes, open to euery chance of the dice, to giue entry to their aduersaries, by their displeasing their owne seruantes & tennantes crowing ouer them, and vaunting that euerie pawne may giue their mate to their highest fortune: for be he neuer so base that playeth with them, with the least aduantage, he is sure that many will backe him in it, and haue the tricke with a sure help, thogh it be the son that taketh against his father, or any faulty drudge that for feare of correction accuseth his master. It were infinite to set downe the labo-

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rinth of our afflictions, in which, what way ſoeuer we go, it is but a looſing of our ſelues & a vvinding of vs further into an endles courſe of calamities. Let this ſuffice, that now ſo heauie is the hand of our ſuperiours againſt vs, that we generally are accounted men, whō it is a credit to purſue, a diſgrace to protect, a commodity to ſpoile, againe to torture, & a glory to kill. We preſume that your Maieſty ſeldome or neuer heareth the truth of our perſecutions, your lenitie and tendernes being knowne to be ſo profeſſed an enimy to theſe cruelties, that you would neuer permit their countenance, if they were but expreſſed to your highnes as they are practiſed vpon vs: yet ſith we can bring the ruine of our houſes, the conſumption of our goods, the pouerty of our eſtates, & the weeping eyes of our deſolate families, for palpable witneſſes of the truth of theſe cō-plaints. Let vs not be ſo farre exiled out of the limets of all compaſsions, as beſides all other euils to haue it confirmed with your Maieſties hand, that wee ſuffer no puniſh-ment for religion, ſuffering in proofe all pu-niſhments, for nothing els: we haue beene long enough cut from all comforts, & ſtin-ted by an endleſſe taſke of ſorrowes grow-

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ing in griefes, as we grow in yeares, one misery oretaketh another, as thogh euery one were but in earneſt of a harder paiment; we haue ſome ſmall hope that our continued patience, and quiet effuſion of our blood at your Maieſties feete, would haue kindled ſome ſparke of remorſe towards vs: but ſtill we ſee that wee are not yet at the depth of our misfortunes, we muſt yet tread the reſtles maze of new agreeuance, ſith wee perceaue by this Proclamation, that our cauſe is too farre for being pitied, that it is not ſo much as knowne, where it can only be redreſſed: yet ſith help neuer commeth too late, to ſo helples creatures, who dayly are drawen neerely to the brinke of a generall diſtruction, vvhich ſome that giue ayme to your Maieſty, ſeeme willing that you ſhuld diſcharge vpõ vs: we are forced to deuulge our petitions by many mouthes to opẽ vnto your Highnes our humble ſuits: for neither our ſelues to preſent thẽ in perſon (being terrified by the preſident of impriſonment, that laſt attempted it) nor hauing the fauour of any ſuch patron, as would be willing to make himſelfe our mediator to your Maieſtie: we are forced to commit it to the multitude, hoping that amõg ſo many, that

ſhall

shall peruse this short & true relation of our troubles, GOD will touch some mercifull hart, to let your highnes vnderstand the extremitie of thē, which if we were once sure to haue beene effectually performed, wee might either set vp our rest, in an vnflexable sentence of misery, which we hope shall neuer proceed from so easie and gratious a Iudge, as your sacred selfe; or either expect some lenity to allay the anger of our smart, a thing more incident vnto the milde temper of so excellent a minde. In the meane season, we humbly craue pardō of this forced defence, & necessary supplicatiō, which was extorted from vs by open & vnsupportable vntruthes, no lesse needfull for your maiesty to know, thē for vs to disproue; imploying the vndeserued touch of your Maiesties word, & playning the direct path, to our intended subuersion; Accept it therefore (most mercifull Princesse) and all our humble duties & faithes with it, which with most loyall thoughts, & seruiceable resolutions, are vnfainedlie betrothed to your Maiesties defence. God of his infinite goodnes prosper and preserue you to his glorie, your subiects comfort, and your own, both temporall and eternall happinesse. *Decem-*

ber 14. *Anno*. 1595. FINIS.

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